

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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LONDON MISSIONARY SOCIETY.

At page 107 we gave a brief summary of the anniversary of the Society, and stated that unusual interest was excited by the arrival of Rev. Mr. Campbell, from his second voyage to South Africa. We make the following extracts from his Speech:—

In a journey of two years and a half, and especially in such a journey as I have taken, a multitude of occurrences must have taken place; and it is scarcely possible to select, upon the instant, those particulars which are really the most interesting. I have this to say, to the praise of that God who, I trust has directed me all my days, that in every situation in which I have been placed, since I left you I think I have observed the effect of prayer. I found, at times, when fortitude was necessary, that God was pleased to give it; and at other times, when considerable caution was requisite, that God was pleased to give it. My dear brother, Dr. Philip, and myself, in every thing that was important, cordially agreed with each other. We were of one heart and of one mind; and I am confident that the Missionary Society could not have selected a better man, or a man more suitable for this object, in the whole range of my acquaintance. I trust this also was the result of your prayers.

I need not state any thing in regard to our journey of 5 or 6 months in the Colony, because we communicated it to you by letters. On our return from that journey, we found it absolutely necessary that one of us should remain at Cape Town, while the other should proceed to Lattakoo. The latter service devolved on me.

In about two months after leaving Cape Town, I reached Lattakoo; I found Mateebe, the King of the place, alive and in good health; and, in a conversation with him, he said I had fulfilled my engagement in sending him missionaries, and he had fulfilled his in giving them a

kind reception. I wish I could tell of the glorious effects of the truth on his heart, and on the hearts of his subjects; but of this I cannot yet speak. God works not always in haste; he tries the patience and faith of this Society there, as he did at Otaheite.

At a public meeting of the chief captains of the nation, held at Lattakoo, they resolved to relinquish all offensive wars. Now here is a proof of the effect of the Gospel to surrounding tribes.—When I left Cape Town, I had no thoughts of exploring new fields higher up in Africa; but in travelling through the wilderness, where there are not many objects to engage the attention, the mind will roam over various subjects. I knew the names of several countries beyond Lattakoo, and I conceived the idea of visiting them. On arriving at that city, I was astonished to find the king of one of those very countries on a visit to the king of Lattakoo (such an occurrence is very rare.) His name is Coshee, the king of Mashow. I got them to the room where I lodged. I was afraid that Mateebe would oppose my going further, as he is afraid of losing the traffic of the Colony, in consequence of the Mission at Lattakoo. I stated to the two kings what I wished to do, and asked their advice. Coshee looked significantly at Mateebe, as if he had said, speak your mind first. The answer was a noble, and I believe, a disinterested one; he said, "I will never oppose the progress of the word of God." These were the very words. Coshee appeared to be pleased, but said he could give no opinion unless he were in the midst of his captains in the city of Mashow. Accordingly, we made preparations for our journey. Mr. Read accompanied me. Coshee had left Lattakoo a considerable time before we went.

The first nation we visited was the Red Caffres. I had heard they were exceedingly barbarous, and given to plunder. On approaching the chief town, many

of the inhabitants were in the fields. Our travelling houses astonished them. They had never seen, nor perhaps heard of, a waggon, or of any thing drawn by animals. The chiefs and captains, and almost all the people, painted red, rushed out of the town and the fields, and apparently full of wrath; but yet they received us kindly, marched back at the head of our waggons, and directed us to halt in the middle of the town. They had two kings, or governors. I had a meeting with them and the principal people, when I stated the object of my journey, and the willingness with which I believed you would send them instructors. The younger king is about 40, the elder about 60. The young king, whose name is Mahabraleway, said they had much need of the word of God, for they had enemies on all sides of them—they would like to have teachers sent them; that was the mind of the elder king also, and of the chief captains, and the whole body formally consented to it: and if you could behold the misery of those wretched people, you could not but send them the word of God, which alone can make them happy.

The next nation was the Mashows. The king of which, as I stated, I had seen at Lattakoo. I was delighted to see the town, for I found its population greater than any African town I had seen.—It contains 12,000 inhabitants. Now, where 12,000 people can live together, there must be a considerable degree of civilization. I had various conversations with Coshee, and with his uncle, Lonally. I had a general meeting with the captains, several of whom spoke. At last a venerable old man, I suppose 80 years of age, rose up. Every eye was fixed upon him; he was evidently the Abithople of that nation, and the counsel he gave was—it would be well for them to have such men as I proposed among them, wherefore he thought they ought to accept my proposal. Instantly the whole assembly gave their concurrence, and they treated us with no small kindness.

About seven days higher up from Mashow, is the *Marootzee* country; the chief city is on a mountain, the name of

it is *Kurreeclane*. My waggons were descending into a valley between me and the hill on which it was built; The inhabitants saw the waggons coming, and you cannot conceive of the eagerness with which the old and young, rich and poor, rushed to see the strangers. We got the waggons brought into the centre of the city. We did not distrust them, nor show any symptoms of fear. Whoever travels among an uncivilized people must avoid discovering fear, for it excites opposition. I found that the old king was dead. His brother, Laquillan, was Regent; for the eldest son being but a minor, could not take the reins of government. Of course my business was with Laquillan. Respecting the object of my visit, at a kind of formal meeting, he said, when he heard that white men were come to Mateebe, teaching him that all men should live peaceably, he said it was what he desired, and he had told Makkabba (the murderer, I fear, of Cowan,) &c. that he was glad of it, and that Makkabba said he was *not* glad of it, for these predatory expeditions were the way to become rich: but the design recommended itself to Laquillan. Now think of the importance of Missionaries settling there, and how much of Africa would be opened to Europe were they settled there. When you read the account, you will find that the country beyond goes to the east towards the Indian ocean, and to the north towards the Equator; that the population is great, and that it never was known before.

Laquillan could give no answer till he called a meeting of his chief captains. This took place on the 10th of May—this day twelve months. To this general assembly of the captains of the Marootzee nation (to consult about Missionary stations) they came from different parts; sat down in rows in their best attire (the finest leopard skin clothes they had) with their spears and battle-axes, and the king sat, like our friend there, in the chair, in the midst of them. They rose up regularly, and gave a yell, as an intimation of their intention to speak. I noticed the oratorical powers of the different speakers. I had an interpreter by my side, and he whispered what they

said, and there was much good sense in their speeches. I think it lasted three or four hours, and was conducted with great regularity. Every speaker, at the conclusion of his speech, gave his opinion that it would be wise and proper to accede to my proposal. I consider that place as one of the most important stations which the Society can occupy in Africa. It would soon be connected with Madagascar, as it lies just opposite to it.

I returned by the same way, and visited our station at Lattakoo. They had given up their plundering wars, and there is a respect for the word of God; attendance on the morning and evening service, and a general concern about eternity—things which never occurred to any of their minds before the Missionaries went among them.

I visited in a western direction a number of towns, and every one of them would be glad to receive teachers. There is a general impression on their minds that great benefits would result from the instruction of white men. They had never seen white men, but you would be astonished to find with what celerity intelligence travels among them.

I will mention one of the greatest acts of Christian friendship that ever fell under my notice. It regards *Africaner*, of whom you have often heard. He was the man I was most afraid of when in that country before, in consequence of the multitudes of plunders in which he was engaged. There was a Griqua Captain at the head of a different tribe, between whom and *Africaner* there were frequent battles. Both of these are now converted to the Christian faith. And *Africaner*, as an act of kindness to brother Moffat, when it was found that it would not be suitable for Mr. and Mrs. Moffat to go to reside near him, with his people travelled a journey of six days across Africa, to convey Mr. Moffat's books and furniture to Lattakoo. Formerly he had gone as far to attack Berend. On this occasion, *Africaner* and Berend met together in my tent, and united in singing praises to the God of peace; together bowing their knees at the throne of grace! and when I recol-

lected the enmity that had formerly existed between them, compared with what I then saw tears of joy flowed from these eyes. O my friends, after the conversion of *Africaner* and Berend, if a man is as bad as the devil, despair not of his conversion, for the grace of God is infinite.

The last occurrence I shall mention was at Cape Town. The island of *Joanna* lies between that place and Madagascar. The East India ships are accustomed to touch at that island, on their return to England. The king has always acted kindly to the English, and can now speak our language. The eldest son of the king, Geanna, and his chief men, set out on a pilgrimage to Mecca, to visit the tomb of Mahomet. They were taken prisoners and landed on an island. The providence of God sent a ship to that island, and they were brought to Cape Town. When I went to take leave of the Governor, two days before I left it for England, Dr. Philip was with me. On entering the room, the Governor said, I have good news to tell you; the Prince of Joanna has been disappointed of seeing the tomb of Mahomet, at Mecca, and I trust you will be able to lead him to Jerusalem.

On the 15th of February, I embarked. We had at first a favourable gale; after that a severe gale, and then a lighter one, but both contrary. Six days ago we were opposite the coast of Portugal, and all hope was lost of being here to-day; but the Lord was pleased to send winds to effect it.

RELIGION AMONG SEAMEN.

We copy the following from the London Evangelical Magazine for July

Extract of a letter from Robert Ralston, Esq. Philadelphia, to the Secretary of the British and Foreign Seamen's Friend Society; dated 26th April, 1821.

"A crowded congregation (of Seamen) never fails to attend the preaching of their beloved pastor—nothing more common than to behold a melting, weeping tar—frequently the confessions of a penitent heart—and oftentimes the expression of love and good will to their

spiritual Father, by some compliment brought from a foreign land. The effects of this instruction begin evidently to appear; the departure of vessels which formerly was attended with perplexity, and sometimes with loss, in not finding the sailors to put them on board, is now accomplished without trouble. The appointed hour finds them with their baggage on board, leaving the wharf soberly and peaceably, instead of drunkenness swearing, and quarrelling, which was almost universally the case. Prayer-meetings, in imitation of your example, have been held several times on board of vessels in port, at which such crowds have attended, as to occupy the upper deck, though exposed to a bleak and cold wind. This I have no doubt will increase, as also an attention to mariners in other ports of our Continent, wherein has not been already attended to. We hear with great pleasure that the good work is begun at Charleston in South Carolina, and at Savannah in Georgia.

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GREECE.

Vienna, May 17.

Letters from Constantinople of the 25th April, give a deplorable picture of the state of things there. On Easter Sunday, April 23d, when Gregory, the patriarch of Constantinople, 74 years of age, was just going to read High Mass in the Patriarchal Chapel, he was seized by order of the Sultan, and hanged at the door of the temple; a mode of death which in the eyes of all the Greeks is the most infamous, and must therefore excite boundless hatred. All the Archbishops and Bishops who were in the Church on account of the celebration of Easter, were either executed or thrown into prison. The congregation fled out of the Church to the neighbouring houses of the priest, but many were murdered by the enraged populace. The cruel fate of the Patriarch appears to be the less merited, as he had, only on the 21st of March, solemnly proclaimed in the Chapel, curse and the ban of the Church against all the Greeks who attempted to withdraw from the Turkish yoke. In the formal anathema pub-

lished on this occasion, he had (probably by compulsion) made use of the Holy Gospel to impress upon the Greeks that their Turkish Governors were appointed by God. Nothing particular was proved respecting the motives for the execution of the Patriarch. But as Bishop Nicholas, of Trepoliza, in the Mora, leader of the Greeks and Mainotes, there in arms against the Turks, is brother to the murdered Patriarch, it is supposed that the Port was thus induced to suspect the venerable old man. But it is certain that this execution will excite the utmost desperation among the Christians throughout Greece. It is worthy of remark, that all the Greek bishops who concurred in singing the anathema, now languish in prisons, and will probably share the fate of their Patriarch."

* * Several have since done so, and the Greek churches at Constantinople have been destroyed.

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FATAL FOLLY.

(Inserted as a caution to young men)

May 7, a company of 16 ladies embarked on board the *Liamath*, to proceed to *Deitition*, a neighbouring village, for the purpose of contributing to the relief of some sufferers by fire in that place; when an imprudent young man, who joined the company, amused himself by making the boat roll from side to side; by which some of the ladies were so terrified, as to make them quit their position and lad holy of one another. The consequence was that the boat was upset, and the whole company were immersed in the water, and only one of the whole was saved. This lamentable event filled the town of Zurich with mourning.

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ENCOURAGING PROSPECTS AMONG THE JEWS.

Extract of a letter from Mr. Haering, at Stuttgart, written at Frankfort, April 54, 1821, to the Secretary of London Jews' Society.

I avail myself of an hour of leisure, to address, after a pretty long silence, a letter to you. I send also a letter address-

sed to you by Dean Herwig, containing some further information respecting the young Jew, ———, at Kotchen-dorf. We can declare from our calm and deep conviction that we never have met with an Israelite of that description. There is nothing Jewish in his pleasing and amiable person, and his manners in society, his humility, cordiality, attention and openness is such, as to make one believe, that he is conversing with a Christian of genteel education and delicate feelings. We were particularly pleased with his cordial confidence toward his Christian friends; and we were unintentionally reminded of that part of the gospel, where it is said of our Lord; with regard to a young man, "Jesus looked upon him and loved him." He is also endowed with good intellectual powers, is possessed of considerable attainments, and has a great desire to increase them, in order to become more useful in the service of the Messiah, whom he has found. Before his departure we had a short and cordial conversation with him, when we recommended to him to continue in prayer and in searching the word of God, and to give us further information of his outward and inward situation, until it may please our Lord, to make known to him or to us, the decrees of his holy will with regard to him.

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*Extract of a letter from Mr. Herwig.
Eslingen, Jan. 10, 1821.*

I feel interested in the welfare of ———, whom I have mentioned before. I know him now personally, and he is also known by Dr. Flatt, Mr. Enslin, and Mr. Haering. He is an able, pleasing, modest, fine feeling, and teachable young man, who shows more of a Christian spirit in his conduct and his character, than many a native Christian, and rather would be taken for one of them than for a Jew. He also openly declared himself for the Lord Jesus, and for the holy baptism, and that in so decided a manner, that he appeared ready to make any sacrifice, which might be required, for carrying his wish into effect. Besides several of his letters, I

have now before me his Journal, which he has communicated to me, and from which, I for your information, will copy the following passage:—

"On the 13th of September, on taking a walk in the field, I sat down on a hill, and turned to the Lord with the following prayer, which I had made at home: Lord, heavenly Father! merciful, gracious, longsuffering, and abundant in compassion, who showest mercy to every one who seeketh thee and loveth thy salvation, I thy poor creature, come now before thy holy face, in the name of thy dear Son Jesus Christ, while I desire to prepare myself devoutly for my transition to Christianity. In the first place, I supplicate thee for the gift of thy Holy Spirit, that thou wilt put him into my heart, that he himself may prepare me for so important a work, that he may excite in me the necessary diligence and zeal, may make me truly desirous after thy mercy, and provide me with all that is required for so holy and important an undertaking. Grant me daily to grow and to increase in thy knowledge, and that I may rightly know and through an holy life, glorify thee my Father and my Creator, and Jesus my Redeemer and my Lord, Amen."

His views have not remained concealed from some persons of his own people, and both by his declarations and by communicating to them the blessed publications, which we have received from your Society, he has already thrown many a spark of warm desire after salvation into the hearts of several of his Jewish brethren.

HERWIG.

To the Foreign Secretary.

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*Extract of a letter from Mr. Von Meyer.
Frankfort, April 18, 1821.*

Many Jews of the class of teachers, and without fortune, for the greatest part strangers, are now unexpectedly applying for reception into the Church of Christ. This phenomenon widely differs from former conversions of Jews in Germany, even in the last elapsed period. Hitherto some individuals, poor or rich, went over from the Jewish to the Christian Church of the country

in which they lived, mixed among the other Christians and remained without influence on their own people. But all the present converts go over with a desire to become the apostles of Christianity among the Jews. Hence appears their sincerity, and the mercy of God now revealed.

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*Extract of a letter from Mr. Marc.
Frankfort, April 18, 1821.*

Our dear Jadownickly was last Sunday baptized by the Rev. Mr. Spiess. There are here three other teachers preparing for baptism, which will take place in a short time. A fourth was with me to-day, who has the same desire, and three others will shortly come hither with the same intention; altogether persons of good morals and attainments. *The stir among the Jews is increasing*, and the many baptisms rouse them powerfully.

A man, whose name is ———, from ———, in the Netherlands, where the Jews have equal privileges with the Christians, will shortly be baptized here. And yesterday a rich Jew in this city sent for English publications for himself, and for German publications for his wife. But at first, the number of the poor will in a great measure exceed that of the rich, especially from the class of teachers, that the faith and love of Christians may be tried.

— gave up his situation at Kreutznach, and arrived here with a view to become a Christian. He was informed that he could not give him any temporal support, and that we saw no chance, in what way his wish, to qualify himself for the Missionary work, could be realized. But still he persisted in his determination to become a Christian. He is a man of considerable attainments, diligence, and humility.

—, residing near Metz, arrived here with —, according to their mutual agreement, received the same information, and showed the same firmness. He was called upon by an acquaintance, a respectable Jew, who examined him to to his purpose. He gladly professed his faith in Christ. The other offered him support, assistance, and a recom-

mendation to Mr. Rothschild. He rejected all with contempt; and his friend left him with a curse.

— has left a very lucrative situation. A Jew having in vain endeavoured to shake his determination by all manner of threatenings and flattering promises, sent his sister, his aunt, and his old father to move him by their cries and tears. Some opulent Jews would have expended 2 or 3000 Carolines to gain over that young man from his determination. And how was he addressed by us? As to your temporal welfare, we can do nothing for you, but you must rely on the Lord alone. When he is asked by an acquaintance in the street, what he is seeking? His answer is; *Salvation!* Asked by another, what he expects to become as a Christian? He replies: *saved!* He is full of the love of Christ, and during the short time of his residence here, he has already laboured successfully in bringing some of his Jewish friends to the knowledge of the truth.

The engraver Lissa is not only engaged in engraving seals, but also in winning souls for the Lord, who lays a blessing upon his testimony, delivered in the spirit of Christian simplicity. He has already prevailed on two distinguished young Jews at Offenbach, his present place of residence, to apply after Easter for instruction by the minister.

J. D. MARC.

To the Foreign Secretary.

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CHOCTAW MISSION.

Extract of a letter from the Rev. Alfred Wright, Missionary to the Choctaws, dated at Mayhew, Choctaw Nation, June 5th, 1821, to the Editor of the Chillicothe Recorder.

Since I left you goodness and mercy have been the portion of my cup from the Lord. The place of my residence, since I have been in this nation, has been, till within a few weeks, at Elliot. That Mission is in a flourishing state. A cloud of mercy overshadows it—from which some drops have fallen. The Mission family have had a season of refreshing from the presence of the Lord. A spirit

of grace and supplication, of love and unity, has been poured out upon them. For some days a general seriousness appeared on the minds of the children. This has in a measure subsided. But many of them still appear tender when spoken to on the concerns of their souls; and 4 appear to be deeply convinced of sin. I hardly know what to think of their case. To know the heart is the prerogative of Him alone who searches the heart. I do entertain a trembling hope that they have passed from death unto life. They appear very differently from what they formerly did, and discover no disposition to engage in those plays and amusements of which they were once very fond. They appear very anxious to receive religious instruction, and are frequently seen to retire to the woods, where their voice is heard in prayer and supplication. Time will determine whether a saving change has been wrought in their hearts or not.

The following letter was received by me a few days ago from one of the boys at school, a youth of fifteen. Thinking you will be pleased with it, I will transcribe it verbatim, with only some corrections in the orthography.

"Elliot Mission School, May 26, 1821.

"Dear Sir—I am a sinner, and it seems that every thing I do is displeasing against a holy and righteous God. Oh! what shall I do to be saved from that awful hell, where there are nothing but weeping, wailing, and gnashing of teeth? O don't forget to pray for me; I have sinned so much against that holy and righteous God, who has been so kind as to keep me alive till now; I am afraid he won't forgive me of my sins. I want you to pray for me, if you please. I want you to tell the other Missionaries to pray for me. I try to pray for myself."

Every child of God, who hears this moving appeal from one who, till lately, was ignorant of the awful realities of heaven and hell, will unite in fervent supplication, that this dear youth may obtain the salvation of his soul.

I am now at the new station, Mayhew, near the Tombigby, where I expect to remain permanently. It is hoped, that a school will go into operation here in

the fall, on the plan of the one at Elliot. Another small school will be commenced in the course of the summer on the Natchez road, where the children will board at home.

The Choctaw Mission is at present labouring under some pecuniary embarrassments. But the cause is the Lord's and he will appear in his own time for its succour.

The good people of Ohio, by their charities, have laid this Mission under great obligations. The Lord reward them for their labours abundantly.

From the Georgia Missionary.

MISSION SCHOOL AT BRAINERD.

Messrs. Editors—Journeying lately in the Cherokee Nation, I was favoured with an opportunity of gratifying a wish which had long been entertained, by visiting Brainerd, with some of the other missionary stations in that country. I cannot but think a visit to that interesting spot, is calculated to awake in the benevolent mind, some of the noblest feelings of our nature.

The affirmative of the question which has heretofore been considered as problematical,—whether these tawny sons of the forest can be civilized and evangelized, is become more and more probable by the confirmation of fact and experiment. The advancement already made in this work is by no means inconsiderable. This would appear alone, (though other things show it) from the flourishing state of the schools and the friendly disposition generally possessed by the natives towards them. There was in the school at Brainerd, when I was there, about an hundred scholars. Most of them could read in the Testament; some of them wrote a fair hand, and several were advanced in arithmetic and geography. I was with them on the Sabbath. Their appearance was becoming in every respect. They were cleanly in their persons, decent in their dress, and decorous, to more, me thought, than an ordinary degree, in their behaviour.

To the preaching of the word, (which in the morning was in English, and the evening in Cherokee by an interpreter)

they listened with fixed attention. Towards sunset they met a third time, to attend catechetical exercises. The questions, comprising the fundamental doctrines of our religion, were answered with surprising promptitude and correctness; and, as would appear, quite intelligibly to themselves. They sung many hymns which they had committed to memory, mostly in English, but some in their native tongue.

Few, it is believed, could listen to their singing without the mingled emotions of surprise and delight. To hear the praises of Immanuel resound from the tongues of the youthful descendents of those wild inhabitants of the woods, and that with a melody of voice and justness of performance which can scarcely be excelled, if equalled by those of equal age in civilized and improved society;—to hear them chant the high praises of the Redeemer in their own Cherokee language, that their parents and kindred may join in the song of Zion with the heart and understanding, must give scope, in the benevolent soul, to the exercise of feelings which princes might envy.

The writer does not expect, nor design, to communicate facts unknown to the public. But is the tone of feeling among the Christian public in our country sufficiently elevated towards this cause of humanity? Ought not this cause, founded on the pure principles of good will towards the aborigines of our country, carried on through hardships, privations and perils, and dependent for support on the charities of a Christian community, to receive those succours which are necessary to conduct its operations with vigour and success? If solicitations of charity are frequent and pressing, it is to be recollected that the demands for them are not the less so; and to what use can the gifts of heaven be better applied than in lending what is not needful for ourselves, to the Lord? Who would not think his property well disposed of, by being bestowed in charity, if he could by that means deserve to have inscribed on his tomb-stone, the epitaph of Athos of Rheims:—"He exported his fortune before him into heaven by his charities; he has gone thither to enjoy them."

LETTER FROM JOHN BROWN.

Extracts from a letter written by JOHN BROWN, a Cherokee, to his brother David Brown, at the Foreign Mission School. We make no alteration except in the spelling of a few words, believing that it will be read with more interest in the unadorned language in which it was written, and more to the credit of the writer, if we bear in mind that he never went to school but four months before this was written.

Creek Path, Jun. 24, 1821.

My dear Brother—I received a letter from you last Thursday—give me great joy to hear from you. I have not attended the school now—last summer I went to school about four months—study it hurt me, I have not good health. I am now reading in the Testament, only I found difficult to understand. You know I cannot understand English language. But I hope I will be able to understand in the Bible soon. Our relations in Creek Path are all well. I think we all try to do what our dear Saviour tell us to do. I hope our Father who is in heaven he will direct us in the right way. The sisters in the church appears well. Sister Davis, and sister Fields, and sister Susan, sister Catharine. I hope sister Polly she will give herself up to our Saviour; also our dear father and mother, and Lydia Lovett, and Mr. James Spencer. Our parents live with me now and my sisters. Soon as brother Potter return to this place we will help him to put up his house. I think Richard Fields he is a Christian. Last Sabbath he came to my house; I showed letter from you; soon as he read it he said he would go there to school.

I have nothing to tell you about Creek Path people. Bearsmeat is dead, and Butterfly. But we are all going to death. O we cannot be thankful enough to our dear Saviour. I am not well, but I hope I will get well if God will. I do know not whether I see you in this world, but I hope we will be prepared for heaven. Brother David, you will read my letter. I hope you will not get discouraged to learn the gospel. I send my love to your teacher, and all the scholars, those from this nation, and also all those scholars who love the Saviour. Write letters

to me, tell me about our God, and also write to our brethren on the Arkansaw, and to our sisters; tell them about our souls, what will come after we die this world; also I will write to our brother on the Arkansaw before long. O, dear brother, I do want to learn in the Bible and write and spell. Brother, I hope you will remember me in prayers to our great God. O what a great thing it is to learn about God. One year ago you knew you was at my house two or three days. You have tried to learn me to write and spell. I used to say ad-ent, accent. After you went from this place one day I was ploughing in my field, but my horses he look toward the road and I saw two men walking and pack horse, I thought some traveller. They went toward my house; after while I saw them coming toward me; then I stop plowing; he told me his name was Butrick; then I thought this is teacher; then I went with him to my house, my wife give them supper, and after while Mr. Butrick he began to sing the Cherokee hymn. O we cannot be thankful enough to our God he sent ministers to us so we may get knowledge of our dear Saviour. We built my father a house about two rod from my house. I hope you will be able to read my hand writing. One parent or man with me from Turkey Town. I tell about school what a great thing 'tis. He told me soon as he go home he would go Path-keller, get him to send for school, their own town about forty miles from this place. Mrs. Brown send her best love to you; she hope you will prepared soon as possible to return to this our nation, and hear you preaching our own language. Also Lydia Lovett send her love to you all the scholar those from this nation. Sister Catharine sends her love to you. Nothing more this present. I hope Lord be with you. From your affectionate brother,

JOHN BROWN.

David Brown.

REVIVALS OF RELIGION.

This highly favoured city is still refreshed by the vivifying influences of the

Holy Spirit. We believe there has been no period since the commencement of the revival, which is now more than a year, when there has not been some anxiously inquiring what they should do to be saved. Surely Christians ought to grow in grace, in such a *fruitful season*, and when we see the old cedars continuing fresh and strong, and the young taking deep root and springing upwards, we have no reason to fear a drouth. We see no reason why this revival should ever stop if the faith of Christians fail not. Brethren, be strong in the Lord. Let your expectations be limited only by the tender mercies of Him who has heard your prayers, and who is still more willing to bestow his spirit than parents are to give good gifts to their children. While we rejoice in the Lord, let us not be satisfied with what he has done—let us not stop to count the number of hopeful subjects born into the kingdom, but look at the multitude that are pressing their way through your prayers to destruction, and make a mighty effort for their salvation. And when there is but one soul left unreconciled to God, let us have a *struggle with the devil for that soul*.

The revival in Middlebury, in this state, where there are about 60 hopeful subjects of grace, we understand still continues with unabating power. There are probably as many more under deep conviction of sin. In Southbury, Woodbury, Torrington, and in several places in the eastern part of the State the work is progressing. In Vermont the Lord continues to display the riches of his grace, especially in the western part of the state. "In the towns," says the Evangelical Monitor, "which we have already mentioned, as visited with showers of grace, the work is generally progressing. We are privileged to add to the list of towns thus favoured, Benson, Wallingford, Tinmouth, Bridport, Orwell, Shoreham and Cornwall. In Orwell and Shoreham, the work is very powerful. In the latter place 50 are the hopeful subjects of renewing grace, and multitudes besides are stopped in their career of sin, and are anxiously inquiring, 'What must we do to be saved?'"

Extract of a letter from a friend in Charleston, S. C. to the Editor of the Recorder, dated June 22d, 1821.

"It gives me heartfelt pleasure to inform you, that some few mercy drops have been scattered upon this barren soil; yes, God has in tender compassion, called some precious souls out of darkness into his marvellous light, and there are others inquiring the way to Zion with their faces thitherward. Let me entreat your prayers that a copious shower may succeed. Our social meetings are better attended than they were in the winter. The young converts exhibit a lovely view of the efficacy of divine grace; their conduct is in the highest degree exemplary, and it would delight you to see with what eagerness they drink in instruction—with what earnestness they desire to grow in grace and in the knowledge of God's will and word."

From the Christian Herald.

ADDRESS TO THE WESTCHESTER PRESBYTERY.

To the Ministers of the Gospel, and Christian Public of our acquaintance, the Presbytery of Westchester send Greeting:

BELoved—We are apprized of the reports in circulation, respecting this body, particularly in relation to the doctrine of the Trinity, calculated to excite jealousies, and disaffection towards us. We therefore have thought it incumbent on us, for the usefulness and respectability of our body, and the promotion of the general cause of religion, to publicly declare our disavowal of those sentiments ascribed to us in those reports, and exhibit our sentiments to the Christian world.

As to those reports, and evil surmisings, whether they originate in the imprudence, ignorance or malevolence of some, we do not undertake to determine.

The particular object of this letter, therefore, is to remove those aspersions cast upon us, by making an explicit declaration of our sentiments. It is indeed difficult to select any system of doctrines of divinity, which perfectly accords with the mind of every individual of any ec-

clesiastical body; yet we are fully persuaded that we are unanimous in doctrinal opinions, as any association or Presbytery in the United States; and that we do not essentially differ from those who are generally reputed orthodox. We acknowledge ourselves to be Congregationalists in Church Government and discipline; but as it respects our views of the Doctrines of Grace, we are essentially the same as others bodies that are denominated Calvinists. Therefore we would refer every person who wishes to know our sentiments, to our Confession of Faith and the Westminster Catechism, which we consider on the whole, as containing a concise and excellent statement of the Doctrines of the Gospel. With respect to the doctrines of ARIUS, SOCINEUS and SABELLIUS, (the last of which we have been reported as maintaining, we unanimously reject them, as being unscriptural, and repugnant to the true Gospel of Christ.

From the 14th Article of our Confession of Faith, some have supposed that the Doctrine of Sabellianism might be inferred; but we do not put such construction upon it; but to consider it a fair and full acknowledgement of the Divinity of the Father, and of the Word, and of the Holy Ghost, and that the inference is groundless. We do therefore publicly declare our belief in the Catholic Doctrine of the Trinity, which is explicitly taught in the word of God; and which, notwithstanding the Holy Ghost has not explained the mystery to us, has fully declared it, as 1st John v. 7. There are three that bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. Matt. xxviii. 13. Go ye therefore teach all nations, baptizing them in the name of *the Father and of the Son, and of the Holy Ghost*, 2 Cor. xii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Signed by order of the Presbytery,
SILAS CONSTANT, Moderator.

E. H. Day, Clerk.

June 6, 1821.

NEW ENGLAND TRACT SOCIETY.

ABSTRACT OF THE 7TH ANNUAL REPORT.

Mr. Louis Dwight has been employed for one year as agent of this Society, and beside collecting \$4,137 17, and obtaining \$2000 from three individuals in Boston and Newburyport, on loan, without interest, for a year, he has been instrumental in forming numerous Tract Societies—strengthening many previously formed—increasing the number of Depositories, and extending the circulation of Tracts.

Twenty-seven new Tracts have been published the last year, making an additional volume. The whole number of copies printed since the last annual meeting is 468,000; and the amount published in seven years is 2,708,000.

Of the "Christian Almanack" published by this Society, for the first time, last year, more than 14,000 copies have been put in circulation—a similar Tract is soon to be published for the year 1822, and will be rendered more complete than the last.

1000 sets of the five first volumes have been bound, and 200 sets of the last volume; these may be obtained by any who wish them, at 50 cents the volume, containing 300 pages.

The Society has 71 depositories, 14 of them have been established the past year. Each of these is under the care of a responsible Agent, who is entitled to ten per cent on all the tracts he sells and is at liberty at the close of his agency, to return all that remain unsold.

Thus the Society has 71 fountains, each of which is supplying numerous streams, which are continually, and in every direction, carrying the waters of life over many a barren desert. Weary pilgrims who are traversing those deserts, and perishing with thirst, are by hundreds, daily meeting with these waters—they drink and are refreshed. They are strengthened—and many of them will never thirst. The water which they receive will be in them "a well of water springing up into everlasting life."

These depositories ought to be constantly supplied with all the variety of Tracts published by the Society, in such

quantities as to avoid the necessity of sending to the General Depository, more than once a year—and at the same time, to be able to meet all the demands of Tract Societies and benevolent individuals who are depending on them. This cannot be done unless the General Depository be itself well supplied. "This is the fountain which must supply all other fountains, and through them all the streams."

To this end, the capital of the Society must be increased.

The various depositories on an average ought to have on hand continually, at least \$100 worth of Tracts. This to supply only our present number, would require \$7,100. And to keep the general Depository so full as to be able, promptly to supply them would require Tracts to the amount of at least \$7000 more. There are now in the Depository Tracts to the amount of \$4,400, and yet many of the numbers are nearly, and some entirely out of print. And to furnish the tracts which are now on hand the committee have been obliged to incur a debt of more than \$2,500. Thus, with only their present number of Depositories, in order to keep the system in the most efficient operation, they need a capital of at least \$14,000.

70 Depositories more, at least are wanted to supply other extensive and deplorably destitute regions of the country. And the capital of the Society needs to be proportionably increased.—Let the Society have such a clear capital, as it needs to supply its Depositories, and it will thenceforward support itself, circulating annually hundreds of thousands of Tracts to the end of the world.

"In addition to establishing Depositories, the Committee have had numerous and pressing applications for Tracts for gratuitous distribution. Some have been from seamen—some from missionaries, and many from the destitute parts of our country. But for want of funds the Committee have not been able to supply them. One of these applications, however, is peculiarly worthy of notice. It is from the Rev. Gordon Hall, Missionary at Bombay, in India, "I want,"

says he, "a complete set of Tracts for my own use and a large quantity for distribution. It has often occurred to me that perhaps the New-England Tract Society, and other Tract Societies in America, might extend their operations to this country, and that it might have a very happy influence both here, and at home. The populous countries of the east, with their various religions, and languages, open an immense field for the operations of Tract Societies, as well as Missionary Societies. And should Tract Societies see fit thus to extend their operations it would form an additional bond of union, binding the Eastern nations still more closely to the hearts of Christians in the West, and would, I think, promise well for the cause of our great Redeemer. And the Committee could not but regret that they were not able to grant him an immediate supply. He needs a quantity of Tracts every time he makes an excursion into the country. And this is the case with every missionary, in every country who travels among a people that can read. And could all missionaries be supplied with a complete assortment, they might probably do as much good by the distribution of tracts, as by all their other labours.

And, writes an English missionary from that country, millions of tracts might be scattered with the prospect of an immense harvest. Several persons have been to the missionaries, who stated that they had come two hundred miles on purpose to get a sight of the tracts. An immense field is opening also for the distribution of tracts in Canada, in Louisiana, and in East and West Florida. And with the blessing of him who has raised up this Society and hitherto prospered it beyond all human expectations, the committee cannot but hope that the time is approaching, when they shall be able to supply them. They hope that the time is approaching when every missionary will be supplied, in our country—and as tracts shall be needed, every missionary who goes from our country to the heathen. But for this there must be a great increase of funds. And where, the Committee would ask, where on earth, can funds be employed to greater advantage,

than by the New-England Tract Society?"

DISTRESSED STATE OF THE CHOCTAW MISSION

It is well known to most of our readers that in consequence of the great increase of their Missionary Stations within the last two years without a corresponding increase of funds, the American Board have been under the necessity of considerably diminishing their appropriations to the several Missions. The diminution of resources has fallen most severely on the establishment among the Choctaws at Elliot and Mayhew. They had contracted several large debts before they were informed of the embarrassed state of the funds. In order to discharge these Mr Kingsbury has, by the advice of Dr Worcester, gone into Mississippi to collect money. And now whilst this second "Apostle of the Indians," is journeying under great discouragement beneath the scorching sun of the South, shall not we who sit quietly at home in our dwellings do something for the relief of their distresses? "Remember the words of our Lord Jesus Christ, how that he said, it is more blessed to give than to receive." Remember too the example and sufferings of the Saviour, and if the same mind be in us, which was also in him we shall find something that we can spare for the heathen.

There are about 80 children in the school at Elliot. If the Christian public are unable to support so small a number as this, well may we weep tears of anguish over the 80,000,000 of youth who have not yet heard of the name of Jesus. But no, it must not so be. It cannot long be, that those in whom the love of God dwelleth, shall look with such indifference on their dying brethren of the human race.

The following letters from Rev. Mr. Byington, who has lately gone to the charge of the mission at Elliot, will more fully make known the wants of that station. The copies which were put into our hands were hastily made, and the letters appear not to have been written with the expectation of their being made public. We trust, however, that the object which we have in view will be a sufficient apology to the writer for the liberty we have taken.

We have only to add, that wherever these letters have been read they have awakened a very lively interest in the welfare of the Choctaw Mission. In a single village in Massachusetts, which has repeated and peculiar calls upon its charities, nearly \$500 in books and clothing were collected for this mission. As many of our citizens have expressed a desire to do something for this cause, it has been determined to make a collection of clothing, crockery, &c to be forwarded from this port by the way of New-York. Messrs Dwight and Williams have generously offered to take charge of any articles which may be left at their store for this purpose.

We hope our friends in the neighbouring towns will take advantage this opportunity of

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forward their contributions. It will be seen from the letters that nothing which can be spared from the store, shop or the grocery will be unacceptable. Garments partly worn would answer a very good purpose. If articles of produce or any thing else which it would be inexpedient to forward should be sent in, they can easily be exchanged.

LETTER FROM MR. BYINGTON.

Elliot, May 11, 1821.

My very dear Friend—At length after long journeying from the land of my birth, I am allowed by the good Providence of God to find a rest for the sole of my foot, in this place. With the most important circumstances attending my journey, I presume you have already been made acquainted by letters written to yourself and others. I wrote to B. a few weeks since, and sent my letter from Mayhew, at which place I think I finished it; and after it was sent away I was instructed by Dr. Worcester to return to this place, and remain during the summer in the service of the Lord. He expects me to exercise a pastoral care over the church, and an oversight of the concerns of the Mission at large. My term of service was not fixed here. This is a new and interesting era in my short life, and one that calls upon me to search my heart and to look to the Lord Jesus for help. I returned to this place a week ago. It has been with me an object to become acquainted with the various and complicated interests, labours and concerns of this Mission. I must not forget I am a stranger here, that I am young and inexperienced, and it becomes me to feel that there are others here who have been long labouring and learning in the field of Zion. It ought to rejoice my heart that I may have the benefit of their prayers and council and labours.

I could now give you a statement of the buildings, cattle, &c. belonging to this mission—but Mr. Kingsbury's report to the Secretary of War, contains a statement of the mission. I find, however, that it is but a very imperfect idea that I have ever formed or obtained of this mission from the published accounts; I could not see the low log houses, without glass windows, built here and there as circumstances would allow and would require! with roofs made of oak, rived much like staves for a hoghead and then laid on the roof in the order of shingles, and long heavy poles rolled on them to keep them in their places. I could not hear the noise of the boys; see them at table, in the school, &c. Now I can see and hear many things. But these little things,

the dim and hum of our labours you can imagine, and not tax me to describe them. No one can easily know the extent of labour or disadvantage attending it here; I will mention some of these inconveniences. We have no saw-mill or grist-mills: we are obliged almost constantly to keep the horses employed at the mills to grind corn for the family. All our boards must be sawed by hand, and when done, cost from \$3 to 6 an hundred feet, from \$30 to 60 a thousand. All our hired help is very dear. We give our woman 8 dollars a month. We have had till lately no oxen: we are often disappointed in receiving leather, iron, &c. from Boston.

This year a blacksmith and shoemaker have come from Ohio, as hired help, to work for us; just before they came, we heard from Boston that no leather or iron, and but 1000 dollars could be sent us this year.

The funds are exhausted. The common wages of men are nearly twice what they are with you. Some one or more of the family have generally been sick and unable to do any thing and often requiring assistance.

We live more than 100 miles from any post office, and 60 N. W. from the great road leading from Nashville to Natchez. We receive our provision from Ohio; these are often delayed in coming to us. Twice have the family subsisted on green corn and beef for a considerable time. The family has not a supply of furniture—6 tea-cups and saucers with the addition of one or two bowls, a few days since would have been a fair inventory of our crockery. Since, then these have been burnt. In sickness, some inconveniences are felt, when every kind of medicine and food must be prepared in iron, tin, or pewter ware. I speak of these things to show you our embarrassed situation in regard to conveniences and facilities in our labours. This dear family, however, appear contented. They do not complain of their situation. Much more could be done at less expense if this station were better supplied with articles of household furniture, &c. At this time the mission is peculiarly embarrassed.

But we do hope that God will appear for us. In many respects he affords us peculiar encouragement. The children intrusted to our care are docile and kind, ready and able to do any kind of work. They are awaked early in the morning, and taken to the woods to chop wood and clear land. Often has it been pleasant to hear the noise of 20 or 30 axes ringing throughout the woods, and to see boys strung along from

one end of the tree to the other, cutting for fire—some bring and milk the cows—others feed horses and attend the horse mill. All are employed who are able to work. The school appears interesting. It is always to me an affecting spectacle to see them assembled for divine service, gathered as they are from the land of darkness and habitations of wretchedness, ignorance, want and sin, and here allowed to unite their voices in songs of praise and to kneel in prayer before that God of whom, till now, they had never heard. My heart has been not a little cheered with the hope that God is about to bless some of these children with his saving grace. Several appear to be quite solemn. They come around the missionaries and ask their prayers, and when we assemble for prayer by ourselves, if they hear us sing, they will come and remain during the meeting. We have attended two or three meetings on this account alone with the children. Last evening we met with 5—some of whom appeared broken and contrite in spirit and heart. Pray my dear friend for these children, and for him who is sent among them, just at this interesting time, to guide them to the Saviour. The other day, when making some preparations for the monthly concert, a boy came into my room and sat down, apparently that he might be conversed with. Perhaps at the very moment the friends of the Redeemer at the north were praying for the heathen. I could say more, and might raise your expectations too high. I know your caution on such subjects. It becomes me to leave all things in the hands of God. But how can we endure the thoughts that these children will fail of salvation. We must labour and pray, and give God all the glory. Many more children long to come here. Hundreds would come if we could take them—this we cannot do.

Already we have all we can provide for. We turned away one boy twice who came 150 miles. But now he has gone to his home;—and where is his home? It is the house of a *heathen*, where there is no knowledge of the Saviour enjoyed; where he may grow up in habits of vice, and at length sink down in death without seeking one ray of light reflected from heaven on his tomb. My heart was moved within me when I saw this dear youth hanging around our doors longing to receive Christian instruction. Has Christian charity ceased to act? Are there no mercies in the land where the light of heaven shines? Then how long shall we continue sending away children from our doors for the want of

means to give them bread to eat and clothes to wear. I say no more; there is no need of it. I cannot give up the hope that the Lord will appear for us, although a few nights since two dwellings were burnt to the ground. All sister Thacher's clothing, crockery, and the furniture for the communion table were destroyed.

We expected the boat to bring us some things from Ohio; but it will be detained some days for repairs, when the Yazoo will be too low to navigate. This is a trial.

The natives receive us kindly. We trust we have not come here to perish. They give us calves, cows, &c. Shall they rise up in judgment against the American people?

From the same.

Elliot, May, 12, 1821.

My dear Brother H.—The remembrance of my Christian friends, whom I have left behind, is precious. Dear to me are those hours which I passed with my dear brethren at Andover, and my kind friends at ——. I am now here at this missionary station, the object of many hopes, prayers, charities and tears. I arrived here about the middle of April. My journey was long; I was often retarded. At the Walnut Hills I was detained 7 or 8 weeks by sickness, and the situation of our family. I was then called at Natchez to meet Dr. Worcester, whom I accompanied through the wilderness more than 200 miles. At length I have reached the end of my journey, having travelled 3000 miles. I have been blessed with excellent health. Here in this station is labour enough for many hands to perform. The state of this mission has been so recently and so fully laid before the public, by Br. Kingsbury, that I need not take up much time in making statements in regard to its temporal concerns. These are in a prosperous situation. We hope to plant 50 acres of corn, several of potatoes, and four sorts more of turnips. We have about 25 buildings and 80 scholars. Many of the youth are very smart, active, and teachable, ready to perform any kind of work about the house, or on the farm. They planted about 10 acres of corn on Saturday afternoon, having 2 or 3 men with them. Some of them 5 or 6 I think have been quite anxious about the concern of their souls since they have been here. I hardly dare tell you what we think of two lovely boys. We may be deceived concerning them. Some hope is entertained that they have passed from death unto life. We have been often affected to see them listen and weep during divine worship. Many more children are desirous of attending

school. We cannot take them for want of means. Our houses are new full, so that the children lie down to sleep on the floor, under sheds, or any where else, and we have not means to feed them, our supplies are now scanty. We live principally on corn bread, peas, beef, and rye coffee without sugar. We have tompullah and milk once a day. (Pounded corn boiled in water.) When our supplies come from Ohio and New-Orleans, we hope to have flour, pork, sugar and coffee. Coffee is an *essential* article of diet in this debilitating climate. We live well enough. God never will suffer us, I hope, to feast on fat things. But at present we are obliged to refuse children who come to join our school.

Brother H., how long shall money lie rusting in chests, which if employed for the Lord Jesus might save the souls of these dear children. Within a day's ride of us there are five or six Indian villages where local schools might, after a little while, be established; and where, if we had some Brainerd to go out, a congregation might be gathered to hear the news of redeeming love. Is there no brother at A. who will come here and act as an evangelist, and go around among these villages, learn their languages, and preach to them the gospel.

No one can conceive of the labours, burdens and trials that brother Kingsbury, blessed man, has passed through, on missionary ground. I pretend not to speak from my own experience; but could I hope for one or two of our Andover brothers, how would my heart exult at the prospect. Those who come would do well to get some knowledge of medicine. There is no physician within 140 miles. But I do hope some holy young man, who well understands the healing art, will offer himself to the service of God among the heathen. Here he might do good to this large family and the heathen around us. I hope the good people at the North will not grow weary with the tale of our wants and our trials. We are unworthy of their charities or their prayers. But let me tell you of our wants; for may I not speak with freedom on this subject to you? We have no crockery save a few teacups and saucers. When our family is sick, pewter, tin ware and iron are not so pleasant and convenient. We ought to be thankful that we have tin cups in which we can drink our coffee. I hope we are. We have not enough of these and of knives and forks to furnish our family. We set a second table three times a day. When I see these wants I look around on my brothers and sisters, see some of them weekly, and others weighed down

under affliction, labours and cares, and see how poorly others are supplied with the comforts of life, still how cheerful, how contented they appear, my heart is filled with emotions of joy and sorrow. Would the good people of the north send them hats, shoes, bonnets, all of a plain kind, coats, gowns, &c. &c. I should greatly rejoice. These things are now much wanted. We hope for a supply in a few days which are now on the way from our kind friends at the north. Bedding would be very useful. It is much wanted; still we can get along. It is easy to spread a blanket on the floor and lie down on it; and weariness can rest on the flinty rock, and it will be sweet, when weariness is produced in the service of the Lord Jesus. I should be pleased if we could give some of our scholars a bed. This we cannot do now. They are happy and contented as they are. Linnen, cotton, woolen cloths, dressed or undressed, coarse or fine, blankets or towels, sheets, pantaloons, vests, coats, are all much wanted, and would be very valuable. They will sell here for twice their value in New-England. Leather costs twice as much as at the North. Books for children and scholars are very useful. This year we are to have no supplies of cloth, paper, iron, leather, school books, and but little medicine, and no more money. We are already in debt one thousand dollars. We are in distress, our only hope is in the God of Jacob. Brother Kingsbury with his staff passed over these brooks, and now he has become two bands among us. May the Lord save us from ruin, and not leave us to perish. Dear brother, your heart, I trust, is much interested in these missions. Does it not beat with greater strength of desire to labour, live and die in the service of the heathen? Could you not profitably employ some—much of your leisure time in exciting an interest among the people of God and friends of humanity towards these nations of Indians?

THEOLOGICAL SEMINARY.

Bishop Brown, of South-Carolina, has addressed his Diocese very ably on the subject of supplying the General Theological Seminary of the Episcopal Church established at New Haven, and urges "the importance of sound systematic, learned education for the ministry," through want of which at present, "the Protestant Episcopal Church in the United States is in danger of being enfeebled and depressed."

Within the bounds of one County Bible Society in the State of New-York, the county containing 22,000 souls, 678 families were found destitute of the Scriptures.

A County Bible Society in the State of New-Jersey, states that several persons of families had been discovered who had never seen a Bible, and knew not what kind of book it was, nor the origin of the human race!—*Rec.*

SEEK AND YE SHALL FIND.

In one of our neighbouring towns, which has been and still is highly favoured with a revival, there were nearly an hundred impenitent sinners, whose understanding appeared to be convinced of the necessity of religion, and that they should be miserable without it, entered into a written agreement with each other, and their minister that they would not cease to seek and enquire until they had found salvation. A number of them have become hopeful subjects of grace.

In another place when the minister was appointing meetings for the week in several places, a young man got up and said, there were meetings appointed for Christians to pray and worship God. There were meetings for the instruction of young converts, and meetings for those who were anxious for their souls, but there were no meetings for those who were thoughtless and stupid—he would therefore invite all those who were thoughtless and stupid on the subject of religion to meet at his house on such an evening. When the time arrived, to his astonishment, the room was filled with impenitent sinners. After waiting some time, he asked one of the oldest present if he would pray? No! was the answer—to the next, will you pray sir? No! Will you pray? No! and thus he went through the room, and not one of them could pray. This led to some solemn reflections.—Here is a company of perishing, immortal souls, going down to hell, and not one among them that can pray! The minds of many were solemnized by this singular meeting, and some were in tears.

Do you ever reflect, fellow sinner, what would be your situation if there were no Christians in the world. Perhaps you look upon them with pity and contempt, while they are praying for your salvation. Perhaps you are building your own hope of salvation on their failings, and while you are living without prayer and without God

in the world, you are often saying, I am as well off as these poor deluded Christians. But what would be the condition of this city if every praying soul should leave it—what kind of worship would be presented to God by any religious assembly which would probably be composed of the best part of society if there was not a Christian among them—alas! we fear it would be like Sodom and Gomorrah.

HYMN

COMPOSED FOR A MISSIONARY MEETING.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain
They call us to deliver
Their land from Error's chain.

What tho' the spicy breezes
Blow soft o'er Ceylon's isle,
Tho' every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strewn;
The Heathen, in his blindness,
Bows down to wood and stone.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! oh, Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name!

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Lond. Evan. Mag.

☞ We would call the attention of our readers to the interesting letters of Mr. Byington.—
"What thou doest do quickly"

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